

OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPER-NORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

Price SEVENPENCE NET; post free, EIGHTPENCE. Annual Subscription, for British Isles, United States and Canada, SEVEN SHILLINGS (One Dollar seventy-five Cents); for other countries, EIGHT SHILLINGS.

AMERICAN AGENTS: The *International News Company*, 85 Duane Street, New York; The *Macoy Publishing Company*, 45-49 John Street, New York; The *Curtiss Philosophic Book Co., Inc.*, 1731 Chestnut Street, Philadelphia, Pa.; The *Western News Company*, Chicago.

Subscribers in *India* can obtain the Magazine from A. H. Wheeler & Co., 15 Elgin Road, Allahabad; Wheeler's Building, Bombay; and 39 Strand, Calcutta; or from the *Theosophist Office*, Adyar, Madras.

All communications to the Editor should be addressed c/o the Publishers, WILLIAM RIDER & SON, LTD., Cathedral House, Paternoster Row, London, E.C.

Contributors are specially requested to put their name and address, legibly written, on all manuscripts submitted.

VOL. XXIV,

NOVEMBER 1916

No. 5

NOTES OF THE MONTH

THE question has been learnedly discussed by an eminent historian how far the great men of any epoch are the children of that epoch, interpreters so to speak of the spirit of the time, and unconscious instruments each of some new phase of historical evolution—agents, in short, formed by their conditions and surroundings, of the inevitable working out of the world's destiny in accordance with some supreme law, the understanding of which, could we but master it, would give us the clue to the entire panorama of human history—or how far, on the other hand, this assumed law is subject to modification or indeed

THE INDI-
VIDUAL IN
HISTORY.

transformation by the lives and actions of certain pre-eminently powerful personalities. Are we right, for instance, in describing Napoleon as the child of the French Revolution, and the instrument of a destiny of which he was the unconscious tool? Or should we rather maintain that the history of Europe for the best part of a generation was moulded by Bonaparte's iron

will, his ambition, and his individual energy and activity? The question is decided by Mr. Lecky, the historian above alluded to, at least tentatively, in favour of the preponderating influence of individual action. This decision may seem open to criticism from the more modern and more scientific standpoint, but if we carefully examine the effect of individual action and individual character in certain of the greatest crises of the world's history, we shall find reason at least to pause and hesitate more than once before condemning what I may perhaps describe as the individualist hypothesis in history.

Take, for instance, the case of Abraham Lincoln, and the supreme crisis in American history which resulted in the war between North and South, and, perhaps I should say incidentally, in the emancipation of the negro population. Any one, I think, who has carefully and dispassionately studied the interaction of the political currents of the time, and the trend of events immediately preceding the outbreak of this war, will not fail to realize that the election of President Lincoln at this crisis

PRESIDENT
LINCOLN
AND HIS
WORK. in all human probability changed the whole course of the subsequent history of the American continent. Nor is it easy to see what other candidate or possible candidate for the office of President would by his election have moulded the course of history in any manner remotely resembling that which ultimately eventuated. Compared with Lincoln all his possible competitors were much less definitely committed to a specific position in the matter of slavery. They all had far more of the character of ordinary party politicians, ready to trim their sails and adjust their principles according to circumstances, and less capable of taking a bold and determined stand in the face of the imminent danger of civil war, which threatened the country. The gravity of the crisis was indeed so great that their adoption of a temporizing attitude of this character is readily comprehensible. Yet, in spite of its consequences, the standpoint of President Lincoln has been endorsed unhesitatingly by history. "We want and must have [he observed in one of his Kansas speeches] a national policy as to slavery which deals with it as being wrong. Whoever would prevent slavery becoming national and perpetual yields all when he yields to a policy which treats it either as being right or as being a matter of indifference." And yet, as Lord Charnwood observes, in his *Life of Abraham Lincoln*, just published by Messrs. Constable & Co., "this candidate for the chief magistracy at a critical time had

never administered any concern much larger than that post-office which he once 'carried round in his hat.' Of the several other gentlemen whose names were before the party, there was none who might not seem greatly to surpass him in experience of affairs."

"His rise from obscurity to fame and power," says William Elroy Curtis in his fascinating work entitled *The True Abraham Lincoln*,* "was almost as sudden and startling as that of Napoleon, for it may be truthfully said that when Mr. Lincoln was nominated for the Presidency he was an unknown man. He had occupied no important position. He had rendered no great public service. His reputation was that of a debater and politician, and did not become national until he delivered a remarkable speech at the Cooper Union, New York. His election was not due to personal popularity, nor to the strength of the party he represented, nor to the justice of his cause, but to factional strife and jealousies among his opponents."

In the election of Abraham Lincoln at such a moment and under such circumstances, we may, if we are religiously minded, trace the hand of an over-ruling Providence. We can hardly justify its consequences on the principle of an unalterable law of history working itself out to its inevitable consequences regardless of individual action and effort. There is in fact no more futile and fatal theory than that which tells us that certain incidents in history are inevitable, and the best thing we can do

under the circumstances is to run with the current and minimize their evil consequences, if such we anticipate, by trimming our sails to the winds of destiny. The truth is that it is the men who have *stemmed the current* who have made history, and Abraham Lincoln stands forth conspicuous as one of these. By his own unaided energy and oratorical powers at a critical moment in his political fortunes he forced the lately created Republican party to do battle with his rival Douglas, and the party of indifference. It is almost safe to say that the challenge would have been thrown down by none but he, and he did so with an unmistakable emphasis which decided the attitude of the political combination with which he had identified himself, and, by so deciding it, brought about the results which compelled the South to show its hand and thus led directly to the Civil War and the unification of the States on the basis of the abolition of slavery.

What manner of man, then, was this who, untried as he

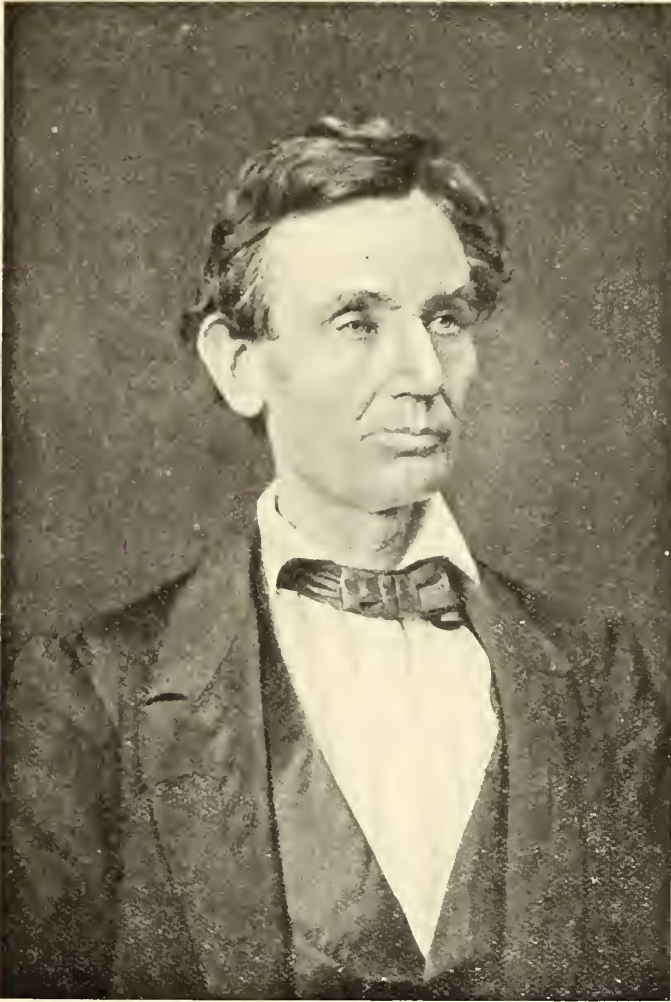
* The Lippincott Co., London and New York.

was, found himself placed in a position of supreme power at a moment which threatened the very existence of the country which he was called upon to govern, as a single coherent whole? His beginnings were of the very humblest. He was born in a log cabin in Hardin Co., Kentucky, the son of Thomas Lincoln and Nancy Hanks, his wife, on February 12, 1809, where his father had taken a small farm, having previously abandoned his

LINCOLN'S occupation as a carpenter, apparently because it
 PARENTAGE. did not prove remunerative. His childhood was one of constant privation and continual financial difficulty. The troubles of his early years probably had more than a little to do with that habitual melancholy which never left him throughout his life, but which was associated, as indeed is not infrequently the case, with a remarkably strong vein of humour. This humour, while it served to sustain him in after periods of the severest stress, and early gained him a great local reputation as a raconteur and witty speaker, was later on a cause of offence to many, who saw in his broad jokes and numerous witticisms something inconsistent with the dignity of the Presidential office. Of dignity, as a matter of fact, in the strictest sense, Abraham Lincoln had none. He was hail-fellow-well-met with all, and was always most in his element with the plain man of the people. No ruler of a great nation was ever more completely devoid of what is now popularly termed "side." This no doubt was to a great extent due to Lincoln's natural humility. His tendency, especially in the early part of his life, was consistently to under-estimate his own abilities, and as so many people will always take you at your own valuation, this doubt-

HIS less had an effect detrimental to any widespread
 NATURAL recognition of his actual capacity and intellectual
 HUMILITY. power. An amusing story is told illustrative of this trait in his character, and showing how this natural modesty followed him to the end of his career. The story is told by Mr. George W. Julian, a member of Congress, who states that on one occasion a Committee of Western men headed by a certain Mr. Lovejoy procured from the President an important order providing for the exchange of Eastern and Western soldiers during the war, with a view to more effective work. Armed with this document Mr. Lovejoy repaired to the Secretary for War, Edwin M. Stanton, whose temper at any time was none of the best, and who proved to be particularly annoyed at this interference with the management of his department. On having the scheme explained to him he flatly refused to carry it

out. "But," remonstrated Lovejoy, "we have the President's own order." "Did Lincoln give you an order of that kind?" asked Stanton. "He did, sir." "Then he is a damned fool," said the irate Secretary. "Do you mean to say that the President is a damned fool?" asked Lovejoy in amazement. "Yes,



ABRAHAM LINCOLN.

sir," retorted Stanton, "if he gave you such an order as that." The astounded Congressman betook himself at once to the President and narrated the result of his conference, repeating the conversation in detail. "Did Stanton say I was a damned fool?" asked Lincoln at the close of the recital. "He did, sir,

and repeated it." After a moment's pause the President looked up and said : " If Stanton said I was a damned fool, then I must be one ; for he is nearly always right, and generally says what he means. I will step over and see him."

I think one may safely say that no man who was responsible for the conduct of a great war, since the world began, was ever so humane by nature as Lincoln. The clemency of Julius Cæsar to his enemies when they fell into his power became proverbial, but Julius Cæsar's clemency was not in it with President Lincoln's. His official position devolved upon Lincoln the duty of countersigning the orders for the shooting of deserters from the army, and various other delinquents, under martial law.

HIS
HUMANITY. Lincoln always endeavoured to find some excuse for letting the offenders off. The stories told of this trait in his character are absolutely legion. On one occasion a Congressman who had failed to move the Secretary for War to grant a pardon, went to the White House late at night after the President had retired, and forcing his way into his bedroom, earnestly pleaded for his interference, exclaiming tragically, " This man must not be shot, Mr. Lincoln." " Well," said the President coolly, " I do not believe shooting will do him any good," and the pardon was granted. This reminds us by contrast of the story of a very dour Scotch judge to whom a man who had been condemned for murder, appealed piteously at the conclusion of the trial, protesting in vain that he knew nothing whatever of the crime of which he was absolutely innocent. " Weel, weel," said the Scottish dignitary, waving aside the whole question of guilt or innocence, " ye'll be nane the waur for a wee bit hanging."

On another occasion an old man came to him with a tragic story. His son had been convicted of unpardonable crimes and sentenced to death ; but he was an only son, and Lincoln said kindly : " I am sorry I can do nothing for you. Listen to this telegram I received from General Butler yesterday : ' President Lincoln. I pray you not to interfere with the courts-martial of the Army. You will destroy all discipline among our soldiers. B. F. Butler.' " Lincoln watched the old man's grief for a minute, and then exclaimed, " By Jingo ! Butler or no Butler, here goes ! " Writing a few words he handed the paper to the old man, which read as follows : " Job Smith is not to be shot until further orders from me. Abraham Lincoln." " Why," said the old man sadly, " I thought it was a pardon. You may order him to be shot next week." " My old friend," replied the President, " I see you are not very well acquainted with me.

If your son never dies till orders come from me to shoot him, he will live to be a great deal older than Methuselah." It is small wonder that Lincoln's generals felt no little anxiety as to the effect his humanitarian doctrines might exercise upon army discipline.

Lincoln's instrumentality in abolishing the slave trade in America must not blind us to the fact that at the commencement of the war he was in no sense a convinced Abolitionist, and that his native caution and preference for diplomatic methods led him to deprecate the adoption of any extreme course in this matter which might appear to do violence to the American Constitution. His own views on the matter he expressed with perfect frankness. From his earliest youth the idea of human beings

HIS
ATTITUDE
TOWARDS
SLAVERY.

being sold as mere chattels revolted his humanitarian principles. "If slavery is not wrong, nothing is wrong," he once said in a speech. "I cannot remember when I did not think so, and feel so."

This view, however, did not prevent him being brought frequently into antagonism with the out-and-out Abolitionists. When the Illinois legislature, of which he was a member, passed a series of resolutions in 1838 declaring that the right of property in slaves "is sacred to the slave-holding States by the Federal Constitution," and expressed "its high disapproval of the formation of Abolition Societies, and of the doctrines promulgated by them," Lincoln and five other members of the legislature voted against the motion and prepared a protest which embodied their own views on the matter. The protestors herein expressed the opinion that while "the institution of slavery is founded on both injustice and bad policy, the promulgation of Abolition doctrines tends rather to increase than abate its evils," and added the further opinion that the "Congress of the United States has no power under the Constitution to interfere with the institution of slavery in the different States."

The line that Lincoln took and adhered to with unvarying tenacity was that the extension of slavery to non-slavery States, and especially to newly occupied territories, should be rigorously prevented. Nor was he willing to acquiesce in its extension even if sanctioned by the popular vote. In order to avoid friction and danger to the Union, the Northern States had been in the habit of making concessions to the Southern slave-owners to a somewhat dangerous extent. The problem had, in fact, caused trouble between North and South for many years before matters came to the final crisis. The idea of the North was always to find some *modus vivendi*, even if not the best possible, rather than

provoke a schism. With this in view, what has been called the Missouri Compromise was arrived at in the year 1820. The point of this law was that, while making a concession to the South for the admission of the Territory of Missouri to the Union as a slave State, a *quid pro quo* was exacted from the slave-holders by which they accepted an undertaking that slavery should not be permitted further north than its northern boundary—i.e.

THE
MISSOURI
COMPROMISE. lat. 36.30°. The repealing of this Compromise in 1854 aroused widespread antagonism, and it is not too much to say that the commencement of the violent agitation against the extension of slavery which led in a few years to the outbreak of the Civil War is to be traced directly to this decision of Congress. While arousing political passions throughout the Union to a point never hitherto reached, it had the incidental but most important effect of bringing Lincoln back into the political field as a leading opponent of this retrograde policy. The acute antagonism between Lincoln and his rival Douglas, who attempted with great plausibility to justify the repeal, dates from this period. The initiation of this new movement led to the formation of the Republican party which superseded the old Whigs, and whose moving spirit and foremost orator was the future President. The Republican State Convention of Illinois which met in the summer of 1858 and adopted Lincoln as its first and only choice for the United States Senate was made by him the occasion for an oration which has ever been remembered as one of the epoch-making speeches of history.

“A house [he said] divided against itself cannot stand.” I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in course of ultimate extinction; or its advocates will push it forward until it shall become alike lawful in all the States, old as well as new, North as well as South.

Why, it may be asked, when Lincoln was nominated President, should the South have taken his nomination as the signal for immediate revolt? He did not propose to interfere with their privileges as slave-owning States, nor to curtail them in any way. His election, it may be urged, merely implied a decision against the extension of slavery to other territories. But it did, in fact, something more than this. It placed slavery under a ban. It was a declaration to all the world that in the eyes of the First

Magistrate of the United States slavery was in itself an immoral thing, to be tolerated, doubtless of necessity, but only because, for the time being at least, it was the lesser of two evils. Whatever its champions in other countries might think fit to declare—and its champions in England, for instance, were numerous and influential—the justification for the war on the part of the South was that slavery in itself was essentially right, and that it was, in fact, a divinely sanctioned institution. An earlier Abraham was cited in favour of Biblical justification for a principle the extirpation of which was to be the work of his later namesake.

With regard to the attitude which the founders of the American Constitution adopted in this matter, Lincoln took up a definite and, it appears to me, a perfectly justifiable view. They yielded to slavery, he claimed, what the necessity of the case required, and they yielded nothing more. The fathers, he argued again, placed slavery where the public mind could rest in the belief that it was in the course of ultimate extinction. In fact, the Union of the States was brought about in the only way that was possible at the time, by means of a compromise ; and the Union having been so brought about, Lincoln felt himself bound to recognize the conditions of this compromise. Slavery was allowed to exist not because it was right, but from the necessities of the Union. From the moral point of view no Abolitionist took a more definite standpoint than Lincoln. "Slavery," he said, "is violation of eternal right." But this did not prevent him from considering himself bound by the compact on which the Union of the States rested. To do otherwise would have given the South a handle to justify secession, and above all things, in Lincoln's view, the Union must be saved. The strongest point, indeed, which the South could make, lay in the claim that withdrawal from the Union was an inherent right of every State, and that the terms of its Constitution implied this right of secession. It is possible that this argument may not have been void of some measure of justification. But the vital necessity of preserving the Union at all hazards was too patent to the Northern statesmen for any argument of this kind to find a hearing. The prevalent feeling was, indeed that the toleration of slavery, compared with such a disaster, was a minor evil. As Lord Charnwood well says : "At the best, if the States which adhered to the old Union had admitted the claim of the first seceding States to go, they could only have retained for themselves an insecure existence as a

ATTITUDE
OF THE
FOUNDERS
OF THE
AMERICAN
CONSTITU-
TION.

nation, threatened at each fresh conflict of interests or sentiment with a further disruption which could not upon any principle have been resisted." The logic of facts, in short, was too strong to break down before any mere quibble as to the precise meaning to be placed on the wording of the original terms of the constitution. While Lincoln, far-sighted diplomatist as he was, yielded no whit to the Abolitionists in high moral principle, and in adherence to his convictions, he far surpassed them in that wisdom of the serpent which led eventually to the practical realization of their ideals.

IN THE EARLIER DAYS OF HIS CAREER LINCOLN WAS UNFORTUNATE
 LINCOLN'S DEEP RELIGIOUS CONVICTIONS. in incurring the enmity of the orthodox clergy of his State, but it may safely be maintained that during the last century there has been one man and one only to compare with him in the profound depths of his religious convictions, among all those who have been called upon to rule the destinies of great nations. Regarded from this standpoint, Abraham Lincoln and William Ewart Gladstone stand apart. Messrs. Nicolay and Hay, the authors of the standard biography on the President, lay stress on this depth and strength of the current of Lincoln's religious thought and emotion. "The pressure," they observe, "of the tremendous problems by which he was surrounded, the awful moral significance of the conflict of which he was the chief combatant, the overwhelming sense of personal responsibility, which never left him for an hour—all contributed to produce, in a temperament naturally serious and predisposed to a spiritual view of life and conduct, a sense of reverent acceptance of the guidance of a superior power."

THIS DEEP RELIGIOUS SENSE WAS EVIDENCED IN MANY INCIDENTS OF HIS career, and in none more remarkably than on the occasion of his final adoption, after much hesitation, of the policy of slave emancipation. It was on September 22, 1862, that the President issued this emancipation proclamation, announcing that "on the first day of January, 1863, all persons held as slaves within any State or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and for ever free." When Lincoln first arrived at his decision to issue this proclamation it was the midsummer of 1862, and the war for some time past had been going very badly for the North. Lincoln felt that the last card had been wellnigh played and that some change in tactics was essential. He therefore decided upon the

THE EMANCI-
 PATION PRO-
 CLAMATION.

adoption of the emancipation policy. Having made up his mind, he called the Cabinet together, informing them that he personally had decided upon this momentous step, and had therefore not called them together to ask their advice, but to lay the subject matter of the proclamation before them, inviting them to make suggestions as to its wording, the circumstances of its issue, etc. After various suggestions had been offered, the Secretary of State, Mr. William H. Seward, while approving of the proclamation, questioned the expediency of its publication at the particular juncture, in view of the fact that the public mind was depressed in consequence of repeated reverses, and that any step of the kind being then taken would be looked upon as the last measure of an exhausted Government—in short, a cry for help. He proposed, therefore, that its issue should be postponed until the country had met with some military success. Lincoln was impressed by the wisdom of the view taken by Seward, and put the draft of the proclamation on one side for the moment. After the battle of Antietam, however, which

LINCOLN'S
VOW. necessitated the retreat of General Lee and his Southern army, the President again brought it, before the Cabinet, saying that the time for the commencement of the emancipation policy could no longer be delayed. He believed that public sentiment would sustain it, many of his warmest friends and supporters demanded it, and, moreover, "HE HAD PROMISED HIS GOD THAT HE WOULD DO IT." The last part of this sentence was uttered in a low tone, and appeared to be heard by no one except Secretary Chase, who was sitting near him. He inquired of the President if he understood him correctly. Lincoln replied in explanation: "I made a solemn vow before God that if General Lee were driven back from Pennsylvania I would crown the result by the declaration of freedom to the slaves."

The same profoundly religious spirit breathed through many of his public speeches, but through none more than his second "inaugural address" delivered on March 4, 1865, *i.e.* on the occasion of his taking office for the second time as President of the United States. Of this address Lord Charnwood well observes :—

Probably no other speech of a modern statesman uses so unreservedly the language of intense religious feeling. The occasion made it natural. Neither the thought nor the words are in any way conventional. No sensible reader now could entertain a suspicion that the orator spoke to the heart of the people, but did not speak from his own heart.

It was undoubtedly in this conviction of his sincerity that Lincoln knew so well how to bring home to his hearers, that the force of his religious phraseology lay. Had there been the smallest suspicion of cant or hypocrisy, such expressions as he used would have fallen as flat before his audience as the invocations of the German Emperor to his Divine *Protégé*. But to the intense sincerity of Lincoln his whole life as well as the deep earnestness of his manner of address were equally eloquent. He was as incapable of cant as he was incapable of posing. There was nothing of the actor about him, only the profound conviction of the immense responsibility of his office at the supreme crisis of his country's fate. When he delivered the second inaugural address the war was drawing rapidly to its close. Its issue was a foregone conclusion. The emancipation of the slaves had been merely one leading move of the great drama of the war.

Neither party [said Lincoln in this memorable address] expected for the war the magnitude or the duration which it has already attained. Neither expected that the cause of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible, and pray to the same God; and each invokes His aid against the other. It may seem strange that any man should dare to ask a just God's assistance in wringing their bread from the sweat of other men's THE SECOND faces; but let us judge not, that we be not judged. The INAUGURAL prayers of both could not be answered—those of neither have been answered fully. The Almighty has His own purposes. "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." If we shall suppose that American slavery is one of those offences, which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war, as the woe due to those by whom the offence came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid with another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

This profound consciousness of the Divine Governance of the

Universe was ever thus present to the President's mind. When the New School Presbyterians in 1863 embodied their sentiments of loyalty to the Union in a Memorial to the President, he observed in the course of his reply: "From the beginning I saw that the issues of our great struggle depended upon Divine interposition and favour." Again, on another occasion, a clergyman from Central New York called upon him on behalf of his congregation, and assured him that "the loyal people of the North are sustaining you and will continue to do so," adding, "We are giving you all that we have—the lives of our sons, as well as our con-

LINCOLN'S
 FAITH IN
 PRAYER.

fidence and our prayers. You must know that no pious father or mother ever kneels in prayer these days without asking God to give you strength and wisdom." It is narrated that the tears filled Lincoln's eyes as he thanked his visitor and said, "But for those prayers I should have faltered and perhaps failed long ago. Tell every father and mother you know to keep praying, and I will keep on fighting, for I am sure that God is on our side."

It would be possible to continue to cite indefinitely such instances. The point, however, is that this profoundly serious and religious sense was representative of Lincoln's normal attitude towards the duties he was called upon to discharge, and was part and parcel of that high sense of responsibility which carried him through unexampled difficulties and disheartening reverses to the triumphant issue of the work which he had to perform. He did everything, in short, in the time-honoured old English phrase "as in the great Taskmaster's eye."

It is not to be wondered at that a man who had so deep a realization of the spiritual side of life should have had his own strange experiences of the psychic forces ever present around us. When first he was nominated President at Chicago, he met with one of these strange psychic adventures.

In the afternoon of the day [he writes] returning home from down town, I went upstairs to Mrs. Lincoln's reading-room. Feeling somewhat tired, I lay down upon a couch in the room, directly opposite a bureau, upon which was a looking-glass. As I reclined, my eye fell upon the glass, and I saw distinctly two images of myself, exactly alike, except that one was a little paler than the other. I arose, and lay down again with the same result. It made me quite uncomfortable for a few moments, but, some

HIS PSYCHIC
 EXPERI-
 ENCES.

friends coming in, the matter passed out of my mind. The next day while walking on the street, I was suddenly reminded of the circumstance, and the disagreeable sensation produced by it returned. I had never seen anything of the kind before, and did not know what to make of it.

I determined to go home and place myself in the same position, and if the

same effect was produced, I would make up my mind that it was the natural result of some principle of refraction of optics which I did not understand, and dismiss it. I tried the experiment, with a like result ; and, as I had said to myself, accounting for it on some principle unknown to me, it ceased to trouble me. But some time ago I tried to produce the same effect here by arranging a glass and couch in the same position, without success.

He did not say at this time that either he or Mrs. Lincoln attached any significance to the phenomenon, but it is known* that Mrs. Lincoln regarded it as a sign that the President would be re-elected.

When his boy, Willie Lincoln, died during the period of his Presidency, Lincoln felt it the greatest blow that had ever befallen him. Afterwards for many nights he dreamt that he met the child in the spirit world, and regretted, like the author of *The Dreams of Orlow*, his inability to satisfy himself that his dream experiences corresponded to actual realities.

It is clear, however, that he gave some serious thought to the problems of the dream world, and it is curious to note in this connexion that his favourite lines of poetry are stated to have been the following :—

Sleep hath its own world,
 A boundary between the things misnamed
 Death and existence : Sleep hath its own world
 And a wild realm of wild reality.
 And dreams in their development have breath,
 And tears and tortures, and the touch of joy ;
 They leave a weight upon our waking thoughts,
 They take a weight from off our waking toils,
 They do divide our being.

Years before his assassination he expressed the belief that he would not outlive the accomplishment of the great work which he was called upon to fulfil, and though this sense of impending fatality had given place to happier and more optimistic feelings shortly before the final tragedy took place, on the last night of his life he was visited by a dream on which he held forth at length to the members of his Cabinet. The dream has been variously narrated, and there are certain discrepancies in the details as given in the different accounts. What is clear, however, is that it was one of those recurring dreams that periodically repeat themselves in a life-time. Lincoln had had it on a number of occasions, and it was invariably followed by some great and important event. He had had it, he said, before several of the most important victories of the troops of the North.

* *The True Abraham Lincoln*. William E. Curtis. J. B. Lippincott & Co.

In his dream he found himself on board a strange vessel which sailed rapidly towards a dark and indefinite shore. The vessel drifted on and on, but he always awoke before it reached the land. We may still ask the precise significance of the dream. Might it not be that the most critical moments of the President's life served to awake in his deeper consciousness the memory of some fateful incident in a past incarnation which otherwise lay dormant in the limbo of forgotten things? However this may be, the same evening witnessed his death at the hands of the assassin, Booth, while twelve days later, on April 12, arrived the news of the surrender of Johnston's army to Sherman and the end of the war.

Lincoln's relations to spiritualism seem to have been of a somewhat tentative kind. His mind was ever an open one, but he brought all experiences of this nature to the test of his own shrewd common sense. On one occasion he invited a celebrated medium to display his powers at the White House, and several members of the Cabinet were present.

For the first half-hour [I quote the narrative as given in the last chapter of *The True Abraham Lincoln*, by William Elroy
 HIS ATTITUDE CURTIS) the demonstrations were of a physical character.
 TOWARDS At length rappings were heard beneath the President's
 SPIRITUALISM feet, and the medium stated that an Indian desired to communicate with him.

"I shall be happy to hear what his Indian Majesty has to say," replied the President, "for I have very recently received a deputation of our red brethren, and it was the only delegation, black, white, or blue, which did not volunteer some advice about the conduct of the war."

The medium then called for pencil and paper, which were laid upon the table and afterwards covered with a handkerchief. Presently knocks were heard and the paper was uncovered. To the surprise of all present, it read as follows:

"Haste makes waste, but delays cause vexations. Give vitality by energy. Use every means to subdue. Proclamations are useless. Make a bold front and fight the enemy; leave traitors at home to the care of loyal men. Less note of preparation, less parade and policy talk, and more action.—HENRY KNOX."

"That is not Indian talk," said the President. "Who is Henry Knox?"

The medium, speaking in a strange voice, replied, "The first Secretary of War."

"Oh, yes; General Knox," said the President. "Stanton, that message is for you; it is from your predecessor. I should like to ask General Knox when this rebellion will be put down."

The answer was oracularly indefinite. The medium then called upon Napoleon, who thought one thing, Lafayette another, and Franklin differed from both.

" Ah ! " exclaimed the President ; " opinions differ among the saints as well as among the sinners. Their talk is very much like the talk of my Cabinet. I should like, if possible, to hear what Judge Douglas says about this war," said the President.

After an interval, the medium rose from his chair and, resting his left hand on the back, his right in his bosom, spoke in a voice no one could mistake who had ever heard Mr. Douglas. He urged the President to throw aside all advisers who hesitated about the policy to be pursued, and said that, if victory were followed up by energetic action, all would be well.

" I believe that," said the President, " whether it comes from spirit or human. It needs not a ghost from the bourne from which no traveller returns to tell that."

Lincoln's naturally superstitious temperament had been fostered by his early surroundings in a country which was then very much on the outskirts of civilization. He had thus been brought up to believe that if a dog ran across the hunter's path bad luck would follow, unless the little fingers were locked together and vigorously pulled as long as the dog remained in sight ; that if a bird alighted in the window one of the family would die ; that for good luck rails must be split in the early part of the day or in the light of the moon—roots planted in the dark of the moon ; that Friday was a fatal day for the commencement of any new enterprise, and so on. Such superstitions, doubtless not taken too seriously still tinged his mentality. In the more serious matters of psychical inquiry and research he was never on the side of the ultra-sceptical. He seems always to have held a certain belief in clairvoyance or second sight, and it is related that he was in the habit of consulting a seeress and taking her advice on important points at critical moments of his political career.

It is worthy of remark, as recalling a somewhat similar incident in connection with the assassination of Mr. Perceval in the House of Commons, that, on the morning following President Lincoln's death, the wife of John Morrison Davidson, the well-known leader-writer for the Liberal press, had a trance, and on recovering from it told her husband that she had seen a man shoot at Lincoln in some theatre or opera house, and rush out shouting words which she was unable to distinguish. In the course of the afternoon the news of the death reached London. It may be mentioned that Mrs. Davidson was subject to trances.

LINCOLN'S PLACE IN HISTORY. Of the position that Lincoln's name will eventually occupy on the scroll of fame, historians are somewhat undecided. Of the nobility of his character and of his transparent sincerity and integrity there can be no possible doubt, and his tact and political

sagacity were unique ; but as regards his genius and ability as a statesman there is still room for two opinions. A man, it is argued, of a different mould and of a more ruthless and sterner nature, might have brought the war to an end at an earlier date. It is scarcely to be doubted that Lincoln erred on the side of tolerance towards both his incompetent generals and his recalcitrant Cabinet Ministers. His patience, indeed, was almost inexhaustible ; and his kindness of heart proved more than once a source of weakness to him in his political career. Both generals and Cabinet Ministers took advantage of this. General Maclellan was insubordinate to the point of insolence, and there were those in his Cabinet who openly intrigued against him and strove to undermine his influence, confident in the leniency of the President. It must be remembered, on the other hand, that he found himself in the position of First Magistrate of a divided nation, without practical political experience, and as the representative of a party which had but recently come into existence. The crisis in which he found the country limited his choice of ministers, and those who were obviously indicated as entitled to portfolios by the circumstances of the case, able and brilliant as indeed many of them were, were hardly men either qualified to work harmoniously together or to deal wisely with so grave an emergency. Lincoln, indeed, had a positive genius for turning a blind eye to their more glaring defects. His selection of Stanton as Secretary for War excited

LINCOLN
AND HIS
CABINET
MINISTERS.

considerable criticism at the time, in view of the new Secretary's well-known lack of tact and ungovernable temper. When one of his friends protested against the appointment on these grounds, urging that Stanton, when beside himself with rage, was in the habit of jumping up and down in his excitement, Lincoln replied, " Well, if he gets to jumping too much we will treat him as they used to treat a minister I knew out West. He would get so excited and wrought up at revival meetings that they had to put bricks in his pockets to keep him down. But," he added, " I guess we will let Stanton jump awhile first."

William H. Seward, Secretary of State, was another member of this far from happy family. He felt that his claims to the position of President had been unfairly passed over, and though subsequently entirely loyal to Lincoln, began his period of office by making proposals to run the whole show on his own account, intending apparently to leave Lincoln merely as a figurehead. His notion of the necessities of the occasion may be gauged from the fact that

he actually made suggestions to Lincoln to extricate the United States from their internal embarrassments by falling foul of various European powers and plunging the country into a foreign war.

Salmon P. Chase, Secretary of the Treasury, also indulged in personal ambitions, and intrigued unscrupulously against Lincoln in an attempt to get himself nominated as his successor. His

SALMON P. overbearing manners frequently threatened an
CHASE. open rupture in the Cabinet. Lincoln overlooked

all, in view of his financial ability, and his belief that the particular office he occupied could not be equally well discharged by any other politician. Certainly Lincoln's dexterity in holding together and keeping in comparative harmony so discordant a team argues a tactfulness almost without a parallel in political history, though it is open to question whether he did not bring some of his troubles upon his own head by injudicious choice and by too protracted a patience with insubordinate colleagues and generals.

The more one reads of the political history of the times the more, it seems to me, one comes to realize that Lincoln, in spite of certain curious defects and deficiencies, stands out in his political career as a giant among pygmies, a true king of men, whose real greatness his contemporaries for a long time entirely failed to appreciate. His whole career, hampered as it was by hostility and antagonism from quarters where he was entitled to expect the firmest support and the most unwavering loyalty, recalls only too vividly the celebrated lines of the English poet—

The sun comes out, and many reptiles swarm.
He sets, and each ephemeral insect then
Is gathered to his death without a dawn ;
And the immortal stars awake again.

All writers are agreed as to the remarkable effect produced by Lincoln's personal appearance—by the originality of his manner, his angular features, and his long limbs hanging loosely in his ill-fitting clothes, and the strange ungainliness of his figure. He stood six feet four inches in his socks, and was

LINCOLN'S not a little proud of his gigantic stature. Men called
PERSONAL him ugly, but his ugliness was of an impressive
APPEARANCE. kind. In commencing to speak, his audience was struck by something that almost jarred in the harshness of his voice ; but it inevitably arrested their attention, and the unpleasant impression was soon lost, owing to the fascination and homely force of his oratory. His humour was of the broadest kind, and his not unfrequently risky stories, reminiscent

of the early backwoodsman's life, at times caused offence among the more sober-minded members of the community. In no man was ever a stronger sense of humour joined with so strong a sense of duty. His assassin sought to strike a dramatic attitude and pose as some modern Brutus, as he fired his pistol at the President's body, exclaiming in classical phrase, "Sic

semper tyrannis." So perished the man who was never
 THE LAST known to pose or strike a false note, and who played
 SCENE. his own part on earth so bravely and so well, at the

hands of a dissipated actor, who had played indifferently the parts of many other men, and who, in his last stage performance, strove to pose as the old-time hero of the occasion. Well might the heroine of the French Revolution ejaculate the cry, "Oh, Liberty, what crimes are committed in thy name!"

To the South, whose cause he claimed to champion, the act of John Wilkes Booth proved to be (as Disraeli would have said) "worse than a crime—a blunder," for his successor lacked those qualities with which Lincoln was so conspicuously endowed, and which were so well calculated to heal the wounds caused by the war. As long as nations have such men to rule over them, tyranny will seek for a foothold in vain, and later generations may well quote as the most appropriate epitaph on the murdered President the familiar lines of the sixteenth century poet *—

Only the actions of the just
 Smell sweet and blossom in their dust.

* James Shirley.

